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## THE AMERICAN INSTITUTE OF SACRED LITERATURE.

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### GENERAL NOTES.

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A new field for the Club Course has been found in connection with schools and colleges. The fact that the courses in this department run from October to June and cover a period of four years makes them especially suited to such work. In some cases they have been introduced by the faculty, and in others by the students in their Christian Association work.

Among the schools and colleges where classes are now in progress are Leland Stanford University, the University of California, Vassar College, Woman's College of the Northwestern University, the University of Chicago, the Woman's College of Nashville, Tenn., Hardy School, Duluth, Minn., and Lake Erie Seminary, Painesville, Ohio. The courses are found especially helpful in institutions where there is no regular biblical instructor, the work being so carefully planned for the student that almost any member of a college faculty or even a bright student can conduct a course satisfactorily.

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An unusual feature of the club work this year is noticed in the *size* of the clubs, the average membership of those thus far enrolled being over thirty. Several clubs of forty, fifty, and even sixty members, have reported.

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The South Dakota Christian Endeavor Union passed the following resolution at its recent annual convention : " Resolved, that we heartily commend increasing the interest in systematic Bible study through the organization of Bible clubs of the American Institute of Sacred Literature."

Rev. C. M. Daley, Superintendent of the Missionary Department of the Congregational Sunday School and Tract Society, was appointed chairman of a committee of three to introduce the work, and steps have already been taken which will give every society in the state the opportunity to form a Bible club.

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The " Normal Class " has come to be a recognized necessity in connection with every Sunday School. Two errors in the introduction of these classes are frequently fallen into, viz., (1) the idea that the class is formed primarily for supply teachers and therefore should study the same lessons as the remainder of the school one week in advance; (2) that they should study *about* the Bible, its form, character, books, etc.

Pedagogically, the Normal Class should be composed of persons who are willing to take, with a view to teaching, a systematic course of Bible study, running over three or four years, embracing at least an outline study of the contents of the entire Bible. The members of this class should be called upon as seldom as possible for teaching until they have completed their course. They will then be better able to teach any part of the Bible than nine-tenths of those who are now forced into service as supplies, or even as regular teachers. Four such classes have been formed during the past month in Chicago churches, and the four years' course of the Institute has been adopted.

A notable class of this kind has been in existence in New Haven, Conn., for several years. It is under the general leadership of Mr. J. B. Underwood. This year in addition to three divisions carrying on lines of work in the English Bible, a section will devote itself to the study of Hebrew, using the instruction sheets of the Institute.

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A course of lectures under the joint auspices of the University Extension Department of the University of Chicago and the Institute, is now in progress. The general subject is the History of Prophecy. The following are the more specific subjects: 1. Events, Stories, Sermons, Predictions: The Contents of Prophecy; Definitions; Literature. 2. Prophetic Situations, viz., Amos, Isaiah, Zephaniah; The Principles of Prophecy. 3. Periods in the History of Prophecy; Classification of Prophetic Material according to those Periods. 4. Prophecy before Israel's Occupation of Canaan. 5. Prophecy during the Time of the United Kingdom. 6. Prophecy of the Northern Kingdom. 7. Prophecy of Isaiah and his Contemporaries. 8. Prophecy of Jeremiah and his Contemporaries. 9. Prophecy of the Babylonian Captivity. 10. Prophecy of the Restoration. 11. The Last Days of Prophecy. 12. The Prophetic Work as a Whole. The lectures are given on Sunday afternoon at the University of Chicago, and on Monday at noonday in Steinway Hall in the city. Some fifteen hundred people in all attended the first lecture given Sunday and Monday October 13 and 14.

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The inquiry often comes to the Institute headquarters, "How is the work supported?" The following list of friends who contributed to the work of the year 1894-5 will indicate the source of a portion of the income: William E. Dodge, New York City; J. G. Batterson, Hartford, Conn.; Cyrus H. McCormick, Chicago; Rev. John H. Barrows, Chicago; Professor Albion W. Small, Chicago; President E. Benjamin Andrews, Providence, R. I.; Rev. Arthur Brooks, New York City; Rev. David Greer, New York City; Francis Lynd Stetson, New York City; Reuben Knox, Plainfield, N. J.; Jas. L. Houghteling, Chicago; Rev. F. W. Gunsaulus, Chicago; Rev. A. K. Parker, Chicago; Rev. Thos. C. Hall, Chicago; Jesse A. Baldwin, Chicago; Willard A. Smith, Chicago; Mrs. S. F. Adkins, Indianapolis, Ind.; Fletcher Ingalls,

M.D., Chicago; Professor and Mrs. Geo. Palmer, Cambridge, Mass.; Rev. F. T. Gates, New York City; Professor Ernest D. Burton, Chicago; Rev. D. Stuart Dodge, New York City; President William R. Harper, Chicago.

The need of the organization is becoming more apparent with every hour, and the subscriptions to the work should be doubled in number and amount if all is to be accomplished which the times demand. If this brief mention, therefore, meets the eye of any who might be interested in becoming patrons of so great a work, a note of such names to the principal may prove very helpful.

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THE BIBLE STUDENT'S READING GUILD.

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*Topics for Discussion at Chapter Meetings:*

1. The Jewish Sanhedrin.
2. The Law, and its relation to the daily life of the Jew.
3. The services of the Temple and the Synagogue.
4. Pharisees, Sadducees, Essenes,—Distinctive beliefs and customs.
5. Current Messianic ideals in the time of Jesus.
6. The influence of the Synagogue in the spread of Christianity.
7. The doctrines of Socrates and Plato compared with Christianity.
8. A comparison of Stoicism and Christianity.
9. A comparison of the practical results of the Heathen and the Christian religions of the first century in the moral life of individuals and communities.
10. Readings from Seneca.
11. The history of the Jews from the point of view of their religion.
12. The Day of Pentecost,—the events, Peter's Sermon, the immediate results.
13. The manner of life of the Christians in this early and somewhat prosperous period.
14. The early persecutions,—their source, their effect upon the spread of the new belief.
15. The first steps toward making the Church an organized body.
16. Stephen,—the man, the preacher, the martyr.
17. The attitude of the Christian Community in relation to ceremonial observances, the Jewish Law, the Temple, the Synagogue, admission to the community, gifts, etc.
18. Peter as an apologist and speaker,—his influence, his theology.